لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT

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HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true loyers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement.

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The Review of Religions

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This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assuraunce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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A Few Verses from the Holy Quran

و اذا اخذنا میثاقکم ورفعنا فوقکم الطور ط خذوا ما اتینکم بقوة
و اذکروا ما فیه لعلکم تتقون ۔

Call to mind also Children of Israel, when We took a covenant from you and raised the Mount high above you and said: Hold fast that which We have given you, and bear its contents in mind that you may attain to righteousness. (2 : 64).

The Holy Prophet has clearly foretold that the Promised Messiah will appear at the time of the rise of Gog and Magog. It is written that when Gog and Magog through their power acquire supremacy over all other nations, the Promised Messiah will be divinely commanded to withdraw with his people into the shelter of Mount Sinai, meaning that he should oppose them with heavenly signs and should seek help through the wondrous and terrifying manifestations of the Divine like the signs manifested on and around Mount

Sinai as a warning to the rebellious children of Israel. This verse shows that Mount Sinai was involved in a series of terrible earthquakes, so that it appeared to the children of Israel that it might overwhelm them at any moment. They were frightened by witnessing these terrifying manifestations. The same would happen in the time of the Promised Messiah.

(Chashma-i-Ma'rifat, pp. 80-81)

People used to wonder, in what manner did God raise the Mount high above the Children of Israel? Now after the terrible earthquake of 4 April 1905, the people of Kangra and Dharamsala must have realised the meaning of: We raised the Mount high above you. An earthquake in the vicinity of a mountain gives rise to the fear that the mountain is about to fall; then divine dercee may cause it to fall and overwhelm everything or may hold it back. This is an admonition for those ignorant ones for whom the law of nature determines everything. It is to be hoped that after the witnessing of signs like these the more fortunate ones will realise that everything is comprehended within the power of God and that He does whatever He wills. (Al-Badar, Vol. I, No. 3, 20 April 1905, p. 2.)

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ولقد علمتم الذين اعتدوا منكم فى السبت فقلنا لهم
كونوا قردة خسئين

You have surely known the end of those amongst you who transgresed in the matter of the Sabbath, in consequence of which We condemned them: Be ye like apes, despised. (2 : 66)

Islam repudiates the doctrine of transmigration of souls which upholds the return to this life of the souls of those who have passed away. But there are forms of transmigration which Islam endorses. For instance, Islam acknowledges that until a person purifies his soul by cleansing it of all vicious emotions through spiritual exercises, he bears a strong resemblance to an animal or worm, and those gifted with spiritual

insight are able to determine whether in his self-worship he is in the stage of incarnation of an ox, or a donkey, or a dog, etc. A self-worshipper is constantly migrating from one incarnation into another; he dies in one incarnation and is born into another. Thus in the course of this life he dies a thousand times and is reborn a thousand times, and in the end, if he is fortunate, he is truly born in the incarnation of a man. It is in this sense that God has condemned those Jews who were disobedient as apes or swine, meaning thereby that they had become a prey to their selfish emotions like apes and swine. This kind of transmigration begins in this life and ends in it, and passing through its various stages and forms is symbolical and not literal.

Another type of transmigration is that which will be experienced on the Day of Judgement by those who will be condemned to hell, that is that everyone of them will be cast into the hell in the shape of the animal corresponding to the vicious emotion in the grip of which he is held. For instance, those who fell away from God because of their greed will be cast into hell in the shape of dogs; those who were led astray by their carnal passions will be cast into hell in the shape of swine; those who had through multifarious types of disobedience acquired a resemblance to various animals will go through a variety of incarnations, one after the other, as if dying in one and being born in another and will thus suffer numerous deaths which are mentioned in the Quran as their calling for many ruins; but the faithful will suffer only One death.

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A third type of transmigration mentioned in the Quran is that the sperm drop is developed through numberless cycles of evolution. For instance, a grain of wheat passes through many cycles till it reaches a stage when it becomes fit to be converted into a sperm-drop. It is then eaten by man and is so converted. (Sat Bachan, pp. 82-84.)

A dog represents a greedy person who is pleased by a

little and is displeased by a little; and by an ape is meant a person whose human instincts have been overlaid and stultified. It is nowhere stated that the disobedient Jews had grown monkeys' hair all over their bodies and had developed tails, only that they had developed ape-like qualities. In this age Muslims also have developed the characteristics of Jews. This means that like the Jews they reject the one appointed by God for their regeneration. (Al-Badar, Vol. II, No. 10, 27 March 1903, p 74).

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The Jews passed through a stage when all that was left to them were empty words, and with that they were content. Their tongues were fluent, but the hearts were filled with evil designs and poisonous thoughts. That is why Allah, the Exalted, afflicted them with various types of chastisement and distress and humiliated them, and turned them into apes and swine. (Al-Hakam, Vol. XI, No. 2, 17 January 1907, p. 3.)

و اذ قتلتم نفسا فادرءتم فيها و الله مخرج ما كنتم تكتمون

Call to mind also when you brought about the death of a Personage and then differed among yourselves concerning it, and Allah would bring to light that which you concealed. (2 : 73)

It is asserted that the Holy Quran shows that certain persons who had died were brought back to life, like the person mentioned in this verse whose killing was concealed by the Jews. The answer is that in no case does the Quran affirm that a dead person had come back to life, or that in fact a dead body had received back its soul. All that this verse affirms is that a group among the Jews had killed a person in secret and some blamed others for the murder. To bring the real offender to book God directed that a cow should be slaughtered and the dead body of the person killed should be struck with a piece of the cows flesh in turn by each person suspected of taking part in the killing. When the guilty person would strike the dead body, a series of spasms would be produced in the

body thus revealing the identity of the killer.

This does not show that the dead person had come back to life. Some have opined that this was only a device to frighten the guilty person into confessing his crime. Such an interpretation would reflect on God's knowledge of the unseen and His power to bring it into light. Only those people have recourse to such interpretations who are unacquainted with the mysteries of the divine kingdom. This incident was an instance of what has come to be known as Mesmerism, one of the peculiar qualities of which is that a kind of movement can be induced In inanimate objects with the help of which certain unknown or doubtful facts can he determined or ascertained. We should not repudiate any truth, and we should accept as part of the divine scheme all that is established as true in fact. Mesmerism is a great science, which is the spiritual counterpart of physics. Its basis may be described as foflows.

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As man is God's vicegerent on earth and everything has been subordinated to him, he can by the proper use of his faculties, under appropriate conditions, influence everything else. Man has been equipped with active power and everything else is passive. A very common illustration of this phenomenon is that he can train every animate thing to be attached to him and to serve him and be subject to him. Those persons who are equipped with a strong active power are able to perform mesmeric wonders. Man has the capacity to develop his external and inner faculties and to augment their active power. Those women who are known as witches in our country can to some degree influence weaklings and children by their blighting looks. Similarly some persons can cast a spell on wild beasts and can then catch or kill them without any difficulty. Some can by the exercise of that power transmit their thoughts into the minds of others ; some can by the same means transmit their emotions to others ; some can cause inanimate objects to move. There are many people even today who practice such arts. Some of them

can cause the severed heed of a goat to move in a manner so as to produce the illusion of dancing. Some through similar methods discover the identity of a thief or robber. All this is part of mesmerism, though often, through disregard of the necessary conditions an error creeps in and the desired object is not achieved. Yet the possibility of mistake does not detract from the greatness of this branch of knowledge, for its existence has been established by many well-authenticated experiments. Human vitality and intellect can undoubtedly influence other objects, and man's active power can by influencing inanimate objects make them a means of discovering some unknown things. The subject matter of this verse is a matter of that type.

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(Izalah-i-Auham, Part II, pp. 748-752)

Allah has charged Himself that He will bring to light all good action, however much it might be hidden, and the same is the case with all evil. It is written that when a sincere worshipper is engaged in worship and pours forth in secret all the yearning and emotion with which his heart is filled and this condition of his is inadvertently exposed to view, he suffers such anguish as is the portion of one who is discovered while he is engaged in the commission of the most heinous sin. Each is anxious to safeguard his secret, the one good, the other evil. Thus the good and the bad both supplicate for secrecy, but neither supplication finds acceptance, for God's law is : He would bring to light that which you conceal. (Al-Hakam, Vol. VII, No. 12, 31 March 1903, p. 7)

فقلنا اضربوه ببعضها كذلك يحى الله الموتى و يريكم آيته
لعلكم تعقلون

So We directed : Strike it with a portion of the other. Thus does Allah bring the dead to life and shows you His signs that you may understand. (2 : 74)

There is no proof of one truly dead being brought back to life. The Quran often cites one natnral phenomenon as

explanation of another. For instance, the growth of vegetation is cited as proof of the dead being brought to life and the same words : Thus does Allah bring the dead to life ; are used in that context also. It should also be remembered that the reference in the Quran to four birds that were placed separately on four hillocks and responded to a call (2 : 261) is also an instance of mesmerism. Experiments have established that man has a magnetic power to draw towards himself everything upon the earth. It is quite possible to develop this power to a degree that through its concentration a bird or an animal may be drawn towards it. (Izalah-i-Auham, Part II, pp. 752-753.)

و الذين آمنوا وعملو الصالحات اولئك اصحاب الجنة هم فيها خالدون

Those who believe and act righteously are the dwellers of the Garden therein shall they abide. (2 : 83)

The Quran is full of references to the abiding therein of the dwellers of the Garden. (Izalah-i-Auham, Part I, p. 353.)

The verses that mention "abiding therein" indicate that no one having experienced the joys or torment of the hereafter can come back to this life. (Izalah-i-Auham, Part II, p. 942, sub-footnote b.)

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و اذ خذنا ميثاق بنى اسرائيل لاتعبدون الا الله و بالوالدين احسانا و ذى القربى و اليتمىا و المسكين و قولوا للناس حسنا و اقيموا الصلوة و اتوا الزكوة ثم توليتم الا قليلا منكم و انتم معرضون .

Call to mind when We took a covenant from the Children of Israel : You shall worship none save Allah, and shall behave kindly towards parents, and kindered and the orphans and the needy, and speak graciously to people and observe Prayer and pay the Zakat. Then you turned away in aversion except a small number of you. (2 : 84).

Speak graciously to people, that is, say only that which

is truly good. (Report of the Conference of Great Religions, p. 107.)

و اذ اخذنا میثاقکم لا تسفکون دماءکم ولاتخرجون انفسکم من دیارکم ثم اقررتم و انتم تشهدون ثم انتم هؤلاء تقتلون انفسکم و تخرجون فریقا منکم من دیارهم تظاهرون علیهم بالاثم والعدوان و ان یاتوکم اسری تفدوهم و هو محرم علیکم اخراجهم افتؤمنون ببعض الکتب و تکفرون ببعض فما جزاء من یفعل ذلک منکم الا خزی فی الحیوة الدنیا و یوم القیمة یردون الی اشد العذاب ومالله بغافل عما تعملون .

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Call to mind also when We took a covenant from you : You shall not shed each other's blood, nor turn your people out of their homes ; thus did you affirm and you have throughout borne witness to it. Yet you are are a people who slay one another and turn out a section of your people from their homes, backing up their enemies against them, committing sin and transgression. Thereafter if they come to you as captives seeking your help you deem it meritorious to ransom them, while their turning out in the first place was unlawful for you. Do you, then, believe in a part of the Book and disbelieve in a part of it ? For those of you, therefore, who do this, the penalty in this life is humiliation, and on the Day of Judgment they shall be driven to a most severe chastisement. Surely, Allah is not unmindful of that which you do. (2 : 85-86)

Call to mind when We took a covenant from you that you will not shed blood and will not turn out your people from their homes and you affirmed that you will adhere thereto. Yet you were guilty of shedding blood and turning your people out of their homes. (Izalah-i-Auham, Part II. p. 641)

For those who do this the penalty in this life is humiliation and on the Day of Judgement a severe chastisement. (Shahadatul Quran, 2nd Edition, p. 35)

ولقد اتينا موسى الكتب و قفينا من بعده باالرسل و اتينا عيسى ابن مريم البينت و ايدنه بروح القدس افكلما جاءكم رسول بما لاتهوى انفسكم استكبرتم ففريقا كذبتم و فريقا تقتلون .

Indeed We gave Moses the Book and caused a number of Messengers to follow after him; and to Jesus son of Mary We gave manifest Signs and strengthened him with the Spirit of holiness. But as for you, was it not that whenever there came to you a Messenger with that which you desired not, you behaved arrogantly and some of them you called liars and some you were after slaying? (2 : 88)

It became your habit that whenever a Prophet was raised among you, you called him a liar, or tried to kill him or did in fact kill him. This was said only metaphcrically of the Jews of the time of the Holy Prophet, for otherwise one would have to assume that they were the very people who were delivered from the tyranny of Pharaoh and his nobles, for whom the sea was held back and who were fed on *manna* and *salwa*, and that they had either survived till the time of the Holy Prophet, or having died had come back to life again in the time of the Holy Prophet. Those who are wedded to the literal interpretation of everything are here faced with a dilemma. If a student were to ask them to interpret these verses they would be forced to adopt the position that the generation of Moses and succeeding generations had died in the course of time, and that the Jews of the time of the Holy Prophet were their representatives in spirit, and in that capacity they were addressed in the Quran as if they were the same people. Know then that similar is the case concerning the prophecies relating to the second

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advent of Jesus. It is the way of Allah that these things proceed in cycles, and some people appear in the spirit of others to whom they are spiritually akin. Reflect on the verse : Their hearts are alike (2 : 119).

(Izalah-i-Auham, Part II, pp. 641-643)

Children of Israel, has it become your habit that whenever a Messenger came to you, you called him a liar or you killed him ? (Aaeenahi Kamalat-i-Islam, p. 34.)

The traditions concerning the second advent of Jesus have, of course, not the same degree of authenticity as the Holy Word of God, but that of which the authenticity is confirmed by God is placed beyond doubt. If the traditions make mention of the second coming of Jesus, the Holy Quran says : We caused a number of Messengers to follow after Moses. This is a pointer to the true intent of those traditions. (Al-Badar, Vol. I, No. 10, 2 January 1903, p. 75.)

We gave Moses the Book and caused a number of Messengers to follow after him. The Islamic dispensation has a parallelism in divine bounties also. That is why it happened that whereas Moses (on whom be peace) was furnished during nearly 1400 years with a succession of devoted servants of his dispensation, who were Messengers and recipients of divine revelation, and the line came to an end with a Messenger who called people to the truth not by the sword but through mercy and compassion ; in the same way our Holy Prophet (on whom be peace) was also bestowed devoted servants of his dispensation who, according to his saying : The divines among my people will be like the Prophets raised among the Children of Israel, were the recipients of divine revelations and reformers. As in the latter days of the Mosaic dispensation Jesus (on whom be peace) was sent who called people to the truth not by the sword but through mercy and compassion, in the same way, Allah, the Most High, sent the Promised Messiah to serve this dispensation, so that he may also invite people to the truth not by the sword but through

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mercy and compassion and the light of heaven. As Jesus appeared about 1400 years after the advent of Moses, the Promised Messiah also appeared at the beginning of the 14th Century after the Holy Prophet, and thus a complete parallelism was established between the Mosaic and Islamic dispensations. Should it be said that in the Mosaic dispensation Prophets were raised for the service and support of the faith and Jesus was also a Prophet, the answer is that in their capacity of having been divinely appointed and sent, Prophets and Reformers are alike. As Allah has described Prophets as Messengers, so He has described Reformers also as Messengers. That is why the Holy Quran has said : We caused a number of Messengers to follow after him ; and not : We caused a number of Prophets to follow after him. Thus by Messengers is meant those who are sent, whether they are Messengers or Prophets or Reformers. As our Master the Holy Prophet is the Seal of the Prophets, there can be no Prophet after him, therefore in this dispensation the place of Prophets is taken by Reformers. This is indicated in the verses : A large party from the early believers and a large party from the late-comers (56 : 40-41). As the expression "a large party" is identical in both verses, this shows that the Reformers of this dispensation correspond to the Messengers of the Mosaic dispensation in respect of their numbers and their period ; and the same is indicated in the verse : Allah has promised those among you who believe and act righteously that He will surely make them successors in the earth, as He made those successors who were before them ; and that He will surely establish for them their religion which He has chosen for them ; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. (Shahadatul Quran, 2nd Edition, pp. 26-28)

When divine love descends upon a person's heart in response to his love of the divine, the conjunction of the two illumines the heart with a bright and perfect reflection of the Holy spirit. In the stage of union the light of the Holy

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spirit is very refulgent. Powerful manifestations, such as we have mentioned, proceed from these people as this light of the Holy spirit accompanies them every moment and dwells in them and there is never any separation between the two. They exhale this light every moment and it falls upon every object with their glance, and manifests itself to the people with their words. That light is called the Holy spirit, but it is not the Holy spirit itself, for that dwells in the heavens. This is a reflection of it which makes its abode permanently in pure hearts and minds and never departs therefrom for a moment. He who imagines that it departs wholly from them at any time is in gross error, and defames by his dark thinking God's holy chosen ones. It is true that the Holy spirit itself remains at its heavenly seat, but its reflection, which is also metaphorically described by the same name, penetrates the hearts and minds and limbs which having attained to the stage of survival and union are deemed worthy that the perfect love of Allah, the Exalted, should descend with all its blessings upon their pure and bright love for the Divine. When this Holy spirit descends upon a person it establishes a relationship with him like the one that subsists between the soul and the body. It becomes sight and works through the eyes, it becomes hearing and bestows a spiritual sense to the ears, It becomes the speech of the tongue and the righteousness of the heart and the nimbleness of the mind. It pervades the hands and the feet. In short it dispels all darkness from the personality and illumines it from the hair of the head to the nails of the toes. Were it to depart for a moment, its place would be filled by darkness. But it is bestowed upon the perfected ones as the excellent companion which does not forsake them for a moment. To imagine that it can forsake them is to confess that they revert to darkness after having emerged into the light, that after having been purified and safeguarded they become pervious to evil incitement, and that after having been invested with spiritual senses they are stripped of them. Therefore, O ye who deny

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this truth and reject such spiritual insight, be in no hurry. Enquire of your own inner light, can it be true that the light of the chosen ones can depart wholly from them at any time? Can it be true that all those bright signs can desert the perfect of faith while their faith is still perfect ?

If it is asked, when have we asserted that the spiritual light of the chosen ones sometimes departs from them altogether and they are then enveloped in darkness, the answer is that such is the result of your doctrine. On the one hand you profess to believe, in accord with the Word of Allah, that all light and peace and comfort and blessing and steadfastness and every other spiritual bounty is bestowed upon the chosen ones through the Holy spirit ; and that as Satan has been appointed a constant evil companion for the evil and disbelieving ones, so that it should continuously shed darkness upon them and should never leave them alone standing, moving, stationary, sleeping and walking ; in the same way the Holy spirit has been bestowed as a permanent companion upon those who have attained nearness to God, so that it may shed light upon them every moment, should support them all the time and should not depart from them at all. It follows that as the evil companion keeps constant company with the wicked and assists them in their designs, the excellent companion keeps constant company with those who have attained nearness to God. But our opponents from amongst our Muslim brethren assert that the Holy Spirit is the title of Gabriel. Sometimes he descends from heaven and comes very close to those who are near to God, penetrating into their hearts, and sometimes he departs from them leaving them alone and ascends back into heaven and forsaking them retreats into his permanent resort. They are then bereft of the light and blessing which is induced in their hearts and minds and every pore at the time of his descent. Now this doctrine entails that at the departure of the Holy spirit the chosen ones are enveloped in darkness and that in the absence of the excellent companion (God forbid) they begin to be influenced by

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the evil companion. Reflect then, in awe of God's Majesty, whether it is consistent with reverence, faith, spiritual insight and love of the Holy Prophet (on whom be peace) that one should consider it possible that the Holy spirit departed from the Holy Prophet for long periods and that during such periods the Holy Prophet was deprived of the holy light which is a reflection of the Holy spirit. Is it not an irony that while the Christians believe firmly that from the moment the Holy spirit descended upon Jesus it never departed from him and that he was supported by the Holy spirit always and every moment, even in his sleep, and that it never retreated into heaven leaving him alone and exposed, nor did the light of the Holy spirit desert him for a moment ; and that the Muslims should hold that the Holy spirit often departed from the Holy Prophet (on whom be peace) and should confess that the Holy Prophet was not favoured with the permanent companionship of the Holy spirit as was the case with Jesus. What greater calumny could be invented to denigrate the Holy Prophet (on whom be peace) and to lend support to his Christian calumniators ? Everyone appreciates that the descent of the Holy spirit is a source of light and that its departure is the cause of darkness, dissent and decline of faith. May Allah safeguard Islam against the wickedness of such Muslims who, while professing faith in Islam, make the Holy Prophet (on whom be peace) the target of their attacks. The Christians believe that the Holy spirit did not ever depart even from the disciples. Indeed, according to them, the disciples were able to convey its benefits to others also. But from among the Muslims those styling themselves divines and reformers entertain such low ideas concerning the Seal of the Prophets and the best of mankind, and despite their calumnies they claim to be Muslims and condemn those who differ with them as non-believers. (Aaeenahi Kamalat-i-Islam, pp. 72-76.)

In commenting upon this verse the commentators appear to have been unanimous that the Holy spirit was a constant companion of Jesus and never departed from him for a mo-

ment. (See Tafseer Hussaini, Tafseer Mazhari, Tafseer Azizi and Ma'alam of Ibn-i-Katheer, etc.) In his book Fathul Bayan, Maulvi Siddique Hassan has stated with reference to this verse : Gabriel always kept company with Jesus wherever he went and never departed from him till he rose with him to heaven. There are two very regrettable misstatements here which should be noted.

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1. The doctrine of these divines was that Gabriel descended from heaven from time to time bearing revelation for the Prophets and after conveying the revelation returned immediately to heaven. Concerning Jesus they have now invented a new doctrine that the revelation meant for Jesus came down from heaven without the intervention of Gabriel and that the latter never departed for a moment from Jesus. Gabriel remained with Jesus for thirty three years and the heavens saw him again only when Jesus ascended to heaven himself. In the meantime he deserted his heavenly resort of vast dimensions extending over thousands of miles ; whereas the traditions of the Holy Prophet affirm that not one square foot of the heavens is ever empty or angels. They have also invented a new method by which revelation was conveyed to Jesus over a period of 33 years altogether different from the method employed in the case of other Prophets. Bukhari, Abu Daud, Tirmdhi, Ibn Majah and Muslim are all agreed that Gabriel descends with revelation from heaven upon the Prophets, according to the manifestation that we have already expounded. In this context Ibn Jareer and Ibn Katheer have both recorded as follows : Nawas bin Sam'an relates that the Holy Prophet (on whom be peace) stated : When Allah, the Blessed and Exalted, determines to promulgate His decree He announces His determination in brief and the heavens are thereby shaken and all the beings in the heavens are terrified in awe of Allah's Majesty, not knowing what is about to tranpire, and the angels all fall into prostration and lose consciousness. Gabriel is the first to regain consciousness and Allah, the Exalted, conveys the details of His decree to him.

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Then Gabriel carries that message to all the angels from heaven to heaven and each angel enquires of Gabriel : What has our Lord pronounced. O Gabriel ; and he answers : The Truth, He is the Most High, the Most Great. The angels repeat what Gabriel says, and Gabriel carries the message to wherever he is commanded in the heavens or the earth. This shows clearly that at the time of every revelation Gabriel is present in the heavens and he conveys the revelation by means of the power and strength with which God has invested him, to its intended object. How absurd then is the belief thaf Gabriel in his own person had migrated from the heavens and had come down to Jesus and kept company with him for 33 years and that all the functions entrusted to him in the heavens, which we have just mentioned, remained in suspense during that period, and that revelation during that period descended directly to the earth and Gabriel received it upon the earth.

2. These divines have at every step exalted Jesus and have denigrated our Lord and master the Holy Prophet (on whom be peace). Concerning Jesus they believe that the Holy spirit never departed from him and that he was entirely safeguarded against Satanic incitement and that these two characteristics were a speciality of his. Concerning the Holy Prophet they believe that he did not enjoy the company of the Holy spirit all the time, nor was he fully safeguarded against Satanic incitement. Yet they are accounted Muslims. They deem our lord and master Muhammad (on whom be peace) dead and consider Jesus alive to this day. According to them the Holy spirit was a permanent companion of Jesus, but our Holy Prophet was not so favoured ; Jesus safeguarded against Satanic incitement but the Holy Prophet not so safeguarded. Who can appraise the damage that is being caused to Islam at the hands of people professing these doctrines ? These are in secret the enemies of the Holy Prophet. Every sincere Muslim and true lover of the Holy Prophet should eschew them. They make futile efforts to gain support for their wretched doctrines by misrepresenting the words of the

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righteous divines of past ages, while they are too short-sighted to appreciate their writings or to penetrate to the true meaning of the sayings of the Holy Prophet. They only seek to deceive by pretending that their views are in accord with the views of the righteous divines of the past.

But how can that be ? Had the companions of the Holy Prophet believed that the Holy spirit departed from him on occasion, or for long periods, they would not have sought guidance in his example for every time and for every occasion. They had in mind the verse : He does not speak of his own desires. It is pure revelation sent down to him (53 : 4-5). If the companions had thought like you, O foolish ones, that the Holy Prophet was not wholly safeguarded against Satanic incitement, they would not have hailed him as chief among sinless ones. Have some fear of God and discard your false assumptions. (Aeenahi Kamalat-i-Islam, pp. 104-112.)

The Holy spirit is related to all Prophets and the righteous ; Jesus was no exception. The greatest attachment of the Holy spirit was to our Lord and master, Muhammad (on whom be peace). As the wicked Jews had charged Jesus as being of tainted birth, divorced from the Holy spirit, God, repelling this calumny, emphasised that the birth of Jesus was blessed by the Holy spirit and was free from Satanic taint. It is wicked to infer from this that other Prophets are not immune from Satanic taint. The affirmation of pure birth in the case of Jesus was called forth to repel the wicked assertion of the Jews, and the pure birth of Jesus thus became proverbial. He had no superiority in this respect over the Holy Prophet who was the purest and most utterly sinless of the whole of mankind. The affirmation in some of the traditions that Mary and Jesus alone were free from the taint of Satan was also intended to repel the calumny of the Jews against Jesus and his mother ; and its true meaning is that there are only two groups of people in the world : those who are deemed in heaven as Jesus and Mary, and those who are

deemed in heaven as the accursed Jews; the first are free from Satanic taint and the second are the progeny of Satan. (Tuhfa Golarviah, p. 133, sub-footnote.)

The emergence of Satan called forth the Holy spirit as the antidote. As Satan is the begetter of evil, the Holy Spirit is the begetter of good. Human nature is exposed to two types of incitement. One is incitement to evil, which generates evil thoughts and images of wrong and injustice in the mind. This incitement proceeds from Satan and no one will deny that it is characteristic of human nature, though some may be disposed to deny the existence of Satan. The other is incitement of good, this generates good thoughts and the desire to do good. It proceeds from the Holy Spirit. Human nature has from the beginning been exposed to these two, but it is part of the divine design that in the latter days these manifestations should be demonstrated at their full force. In consequence, these days witnessed the flowering of Jewish characteristics as well as the appearance of one in the spirit of the Messiah son of Mary. (Tuhfa Golarviah, pp. 133-134, footnote.)

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The children of the Holy Spirit are all those righteous and fortunate ones concerning whom it is said: Thou shalt have no authority over My true servants (17 : 66). The Holy Quran divides people into two categories: the children of the Holy spirit and the children of Satan. To be born without a father is no cause for distinction. (Al-Hakam, Vol. XII No. 44, 26 July 1908, p. 3)

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ARROGANCE

I tell you truly that on the Day of Judgment, next after association of anything with God, no vice shall rank as high as arrogance. This is a vice that humiliates a person in both worlds.

Divine mercy rescues every believer in Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God, but as he was afflicted with arrogance and looked contemptuously upon Adam, whom God loved, and found fault with him he was ruined and became accursed. Thus the first sin whereby one was ruined for ever was arrogance (Aaeenahi Kamalate-i-Islam, p. 598).

I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God.

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He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. So he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attetion to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure-hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy (Nuzulul Masih, pp. 24—25).

Do not idiolize me

It is not my way that I should look so fierce and awe-inspring that people should fear me as they fear a wild beast. I hate to be idolized. I have come to abolish idol worship and not to become an idol myself so that people should worship me. God Almighty knows well that I do not prefer myself to others in the slightest degree. In my estimation there is no greater idol worshipper nor anyone more wicked than an arrogant one. Such a one worships no God, he only worships himself (Malfoozat, Vol. II, pp. 6-7).

Remember that arrogance is allied to falsehood. The worst falsehood is that which accompanies arrogance. That is why God, the Glorious, smashes the head of an arrogant one before all others (Aaeenahi Kamalat-i-Islam, p. 599).

Three means of purification

It is easy for a person to discard the principal vices, but some vices are so subtle and hidden that one is not normally conscious of them, and even when one becomes conscious of them it is difficult to discard them. For instance, typhoid which is a severe illness and a high fever can be treated immediately with appropriate remedies, but tuberculosis which works its mischief out of sight is very difficult of treatment. Such are these subtle and hidden vices which keep a person from achieving exalted ranks. They are moral vices which cause disruption in social life. Slight differences generate rancour, hatred, jealously, hypocrisy and arrogance and a brother begins to look down upon a brother. If a person observes *Salat* properly for a few days and people praise him, he falls a victim to showing off, pride and self-esteem and loses that sincerity which is the true purpose of worship. If Allah, the Glorious, bestows wealth, knowledge, high family status or honour on a person he begins to look down upon a brother who does not enjoy those advantages. If through obstinacy or enmity a person's relations with a brother are embittered he devotes himself day and night to finding fault

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with his brother or carries tales against him to someone in authority so that by winning the favour of the latter he might replace his brother in some office held by him, while he himself suffers from all those faults. Such are the subtle vices which are difficult to discard. Arrogance is one of them and is manifested in diverse forms. The Ulema suffer from it in respect of their knowledge. They are occupied all the time in finding fault with each other at the intellectual level so as to humiliate each other and to bring each other into contempt. It is very difficult to get rid of such subtle vices, but they are not tolerable under Divine law. It is not only the common people who are afflicted with them but also those who shun well known vices and are esteemed as divines and scholars and people of high degree. Deliverance from these subtle vices is like undergoing a sort of death. Until a person is delivered from the darkness of such vices he cannot achieve complete purity of soul and cannot become worthy of those bounties and excellences that are bestowed by God Almighty on purification of the soul. Some people deem themselves as having been delivered from such moral vices, but when they are confronted with another person they are greatly roused and are not able to suppress their high notion of self-esteem and their arrogance and exhibit such a low quality of morals of which they themselves had no conception. It is at such times that it is known that they have found no deliverance from such vices and have not yet achieved any good, and that they are still far short of that purification of the soul which is a characteristic of the righteous and is a sign of true excellence. This shows that moral purification is very difficult and cannot be achieved without the grace of Allah, the Glorious. Such grace is also attained through the three means that have just been mentioned, namely, first, striving and planning ; secondly, Prayer and supplication ; and thirdly, keeping company with the righteous (Speeches, pp. 17-18).

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Arrogance Is an affliction that constantly affects man. Keep in mind that arrogance comes from Satan and converts an

arrogant one into Satan. Until a person turns wholly away from the path of arrogance he is not enabled to accept the truth and does not become worthy of receiving Divine grace, inasmuch as arrogance bars his way. So shun every type of arrogance, whether generated by learning, wealth, status, caste, family or noble descent. These are the factors that give birth to arrogance. Until a person purifies himself of all s ch pride he cannot win Divine approval and become a chosen one of God. He is not bestowed such comprehension of the Divine as totally consumes the passions of self. Such pride is the characteristic of Satan and is displeasing to God. Satan manifested such pride, conceived that he was better than Adam and claimed : I am better than he. Thou hast created me of fire and him hast Thou created of clay (38 : 77). The result was that he was rejected and was expelled from the presence of God (Speeches, p. 19)

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Arrogance and mischief are evil. A slight mistake might destroy all the good achieved over many years. It is written of a holy man who dwelt in a mountain where no rain had fallen over a long period, that one day when rain fell over stones and rocks also, he felt that rain was needed by fields and gardens and that much of it which had fallen on stones and rocks had been wasted. It would have been of much greater benefit if it had fallen over cultivated fields. Thereupon God Almighty deprived him of all holiness. He became very sorrowful and sought help from another holy person and was told in the end that he had offended God because of his criticism of God's bounty (Malfoozat, Vol. VI, p. 57)

Arrogance is of many types. It sometims emerges through the eye when a person looks contemptuously upon another deeming himself his superior. Sometimes it emerges through the tongue, or through the head, or through hands and feet. In short there are many sources of arrogance and a believer should avoid all of them. He should take care that no one of his limbs should smell of arrogance or manifest it in any way.

The sufis have said that there are many types of low qualities inside a person, like evil spirits, and they continue to be expelled till the last of them is left which is arrogance. It can be expelled only by Divine grace which is won through sincere striving and supplications.

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Many persons deem themselves humble but suffer from some type of arrogance. Therefore, one must seek to avoid even the subtlest types of arrogance, which are generated sometimes by wealth, when a wealthy one deems others misers who cannot be his equals; sometimes arrogance is generated by family and caste, when a person deems himself of high caste and looks down upon others as of low caste. Sometimes arrogance is generated by learning. A person makes a mistake in speaking and an arrogant one immediately seizes upon his mistake and shouts that he cannot utter a single word right. In short there are diverse types of arrogance and all of them deprive a person of virtue and stand in the way of his beneficence towards his fellow beings. All of them must be shunned. But this calls for a type of death. So long as a person does not accept such a death Divine blessing does not descend upon him nor does God become responsible for him (Malfoozat, Vol. VI, pp. 401-403).

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SLAVERY IN ISLAM

M. S. REHMAN

Islam stands for liberty and is opposed to slavery in any form and shape. It recognises freedom as a basic human right.

This indeed is the basic philosophy woven into the ideological fabric of Islam. In order to comprehend this philosophy one has to transport oneself to the society existing fourteen hundred years ago. Slavery was an integral part of the social and economic structure of the age. To abolish slavery in one stroke would have shattered the economic and social system. Islam tried to change the existing system step by step as not to cause confusion. Slavery at the time was practised not only in Arabia but throughout the world. Islam's abolition of social evils like usury, liquor and gambling was a process of planned evolution rather than of revolution. As the first step towards the total prohibition of slavery, Islam forbade the prevalent mode of slavery i.e. buying of slaves from the market. People were either driven to this status by debt or poverty or on account of marauding raids. Islam totally banned and declared such transactions unislamic. The second major cause was wars. Islam forbade wars waged for the purpose of territorial gains. The only wars allowd in Islam are wars which are purely defensive in nature. In such wars Muslims are allowed to take prisoners but only those able—bodied men and women who take part or assist in the war effort. Taking prisoners of war is still being practised throughout the world. The Holy Quran says:

> It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. (You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise. (Al-Anfal 68)

Islam lays down two guiding principles governing prisoners of war. If no further hositlites are feared then it exhorts us to set them free as an act of grace as the Holy Prophet did at the time of the conquest of Mecca and the battle of Hunain. Secondly, if this is not considered expedient then the prisoners may be set free by taking ransom from the tribes to which they belong. If these two alternatives cannot be met; only then, the Mulims are allowed to keep them.

The Holy Quran says:

> And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, bind fast the fetters—then afterwards either release them as a favour or by taking ransom—until the war lays down its burdens. That is the ordinance. And if Allah had so pleased, He could have punished them Himself, but He has willed that He may try some of you by others. And those who are killed in the way of Allah—He will never render their works vain. (Muhammad 5)

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Here the question arises as to how to keep and maintain such a large body of prisoners? In early days there was no machinery to house them like the present Prisoners of War Camps. There was also no regular paid army in the modern sense. The best possible way out was to distribute them among the soldiers for keeping under the following conditions:

1. They were responsible for the moral and material welfare and religious freedom of the prisoners.
2. The prisoners were to be fed and clothed strictly in accordance with the social standard of the custodian.
3. The prisoners were not to be made to work beyond their capacity. If a work demanding strenuous physical effort was given, the custodian was required to assist the prisoners.
4. Any prisoner of war could win or earn full freedom by paying his or her share of the ransom imposed by the state.

The Holy Quran says :

> And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your maids to unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life. (Noor 34)

The Holy Prophet set the example for others to follow by freeing his share of the prisoners-of-war.

Apart from these rules and regulations governing the prisoners of war he ordered freeing of slaves for any transgression committed.

It is on record that the prisoners of war taken during the battle of Badar testified that their masters treated them with unmost kindness. They found them the noblest of men, feeding them while they themselves remained hungry.

Now I turn to the question : What Islam says about female prisoners of war or slaves ? Islam ordains that if female slaves already in your possession do not wish to have their freedom under the above mentioned rules and are willing to stay with you without duress you may enter into conjugal relations with them but not without their consent or arrange their marriage to other suitors.

The Holy Quran says :

> And force not your maids to unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life. (Noor 34).

It is essential to have the consent of the female prisoners of war or slaves before marriage is solemnized. Just as the consent of a free woman is necessary for marriage, similarly no relationship can be established without the con-

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sent of female prisoners of war.

Here the question arises: What would be the position of a female slave in modern times? Slavery has been abolished under International Law. This indeed is in accordance with the teaching and spirit of Islam. Islam had already abolished slavery but allowed prisoners in the case of religious wars out of sheer necessity and lack of organization similar to the Prisoners of War Camps in modern times. Now when the days of religious wars are over and a system exists to house the prisoners of wars in camps the individual custodinaship is no more needed. The injunction relating to sexual relationship would be in the spirit of "What your right hand possess", i.e. before such relations are established the man and woman must solemnize marriage.

In short, conditions which relate to the phrase "Whom your right hand possess" prevailing at the time of early Islam in Arabia do not exist anymore. It is the duty of the Muslim Jurist to lay down the rules and regulations governing male and female prisoners in the present day wars in the light of the Islamic teachings and spirit.

The following references would be of interest as they throw further light on the subject.

The Holy Quran says:

> But he attempted not the ascent courageously. And what should make thee know what the ascent is? It is the freeing of a slave. (Al-Balad 12-14)

1. To ascend to summit means freeing of a slave. It emphasises that spiritual ascendence is achieved when man tries to banish slavery from the world. (Tafsir Kabir)

2. Q. Are the Muslims still allowed to keep concubines apart from the four wives allowed by Islam?

A. There are no wars fought now on the basis of religion; therefore there are no concubines. The

question becomes irrelevent. (Alfazl August, 1944)

3. Islam does not allow sexual relations with female prisoners of War taken even during the Holy Wars without the formality of solmnizing the marriage having gone through. (Alfazl, 3rd July, 1947)

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4. In political wars taking of female prisoners and making them concubines is not allowed. (Alfazl 14th August, 1934)

5. There are people who even include the maid servants and women taken during a punrtive or marauding raids and then sold as slaves under the words : "What your right hand possesses". They consider sexual relations with female prisoners taken during the Holy Wars as justified. All these notions are absolutely wrong. The Holy Quran mentions slaves and servants separately, hence servants cannot come under the term slaves. The Holy Quran says : No prophet is justified in capturing prisoners except when a bitter and bloody war rages between him and his enemies. It means that conducting raids for the explicit purpose of taking slaves like the Arabs had been doing for centuries in the case of Abysinia or as the Iraqis used to raid Iran and Italian Islands for slaves is totally forbidden. Taking of prisoners is only allowed during religious wars between two Governments or countries. Even in such cases it is commanded by Allah that they may be set free as a gesture of beneficence or on payment of ransom. The ransom in some cases may be deducted from one's dues of Zakaat. In case all these alternatives cannot be put into action then the slaves have the choice of demanding freedom on payment of ransom. In that case he is allowed to work or do some business and pay the amount of ransom fixed by the state. Only one condition is imposed ; he must live within the boundries of the Muslim state.

It is obvious that with all these rules operating in favour of the slaves if a woman prisoner of war still refuses to avail herself of them then there must be some sound rea-

son why she prefers to remain in that status rather than return to her people. In that case she does not allow the man any other choice but to marry her. Islam does not allow promiscuity. The only difference between a free woman and a female prisoner of War is that a free woman marries with wide choice while the female prisoner who refuses to avail of the opportunities given to her to buy her freedom has a limited choice. She must enter into such a union so that her pre-sence may not foul the society. But she has perforce to choose a husband from among the other prisoners or from the house where she has been billeted. If she bears any children out of this union she automatically becomes a free woman. Thus the words "What your right hand possess" should in no way mislead anyone. (Tafsir Kabir).

In short in the present day world, when there exists a system of housing male and female prisoners of war on government level the conditions and rules regarding "whom your right hand possesses" are no more applicable. They would, of course, become operational whenever the condition under which they are supposed to be enforced become extant.

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